

Ο ΑΥΤΟΚΑΤΑΚΡΙΤΟΣ.

THE
SELF-CONDEMNED.

OR, A

LETTER

TO

M^r Jo: Goodwin:

Shewing,

That in his Essay to justify the equity,
and regularnes of the late, and present
proceedings of the Army by Principles of Reason,
and Religion, he hath condemned
himselfe of iniquity, and variableness in
the highest degree, untill he shall
explain himself in publike.

By Sir Francis Nethersole Knight.

London, Printed in the yeare 1648.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

CHAPTER

TO

THE HISTORY OF THE

ROYAL SOCIETY

OF LONDON
IN THE SEVENTEENTH CENTURY
BY JOHN VAUGHAN
ESQ;
OF GREAT BRITAIN
BARRISTER AT LAW
IN PEARSON'S CHAMBER
OF THE MIDDLE TEMPLE
LONDON
Printed by J. BARNES, in Pall Mall
1757.

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1757.



SIR,

I Was willing to have done you a good Office, and to have discharged one part of that duty, which I owe to the King my most gracious Sovereigne, and to my Countrey in a private way, as I have done many times of late years upon other considerations, and for this among the rest, that I had, and yet have reason to apprehend, the ascribing of my name would rather have subtracted from, then added any thing to the weight of those discourses, which I have either privately insinuated to divers persons in Authority, or published to the world. But it is now more then high time for every good Christian, and loyall subject of this Kingdome, to take off his maske, and to acquit himselfe of that allegiance, under which every of us was borne, and which many have, all of age should have sworn, with a resolved heart, and open face; And for me to avow, who it was that sent you a written letter the other day, wherein he let you know, that being one of those many you take notice of, who is not afraid to profes his being in some respects much unsatisfied with some of the Armies late, and present proceedings,

ings, and that *as well in regard of the want of Conscience and Justice, as of Moderation, and prudence in them*; he came to the reading of your *Right, and Might* well met, with great expectation. But soon found he should fall as short of his hopes, as you have, and will of your aime, expressed in the rest of your tile page; if you think you can compasse your designe by a figure, as you pretend to do in your second *Section*. In which respect he prayed you to tell him in a few lines of plaine English, by the returne of the Messengers he sent to you, whether your intention were, and be to maintaine the equity, and regularnesse of all the said proceedings of the Army, as they have beene designed in their late Remonstrance, in pursuance whereof they do still act at present, for ought he then knew, or yet knowes; or in case that be more then you meant, he then took the liberty, and boldnesse to require you to do your selfe the right, to let him, as one of your Readers, understand at what part, or parts of the Remonstrance you leave them, whereupon he promised you should heare further from him. Whose purpose was, if you should have undertaken the full defence of the whole designe of the Army already Declared by them, in that case to have remembred you, that unlesse your imitating them in ther variations with the sword, may be thought to render you a fit Champion for them with the Pen, you are the most unfit man in that whole kingdome to charge your selfe with the taske, because you cannot so much as make an essay to Justifie the main peece of
 their

their designe, without condemning your self. Which friendly purpose of his to have given you a faire warning in secret, of the necessity lay upon you to save your reputation, by a timely explaining of your meaning, in your said title, since God did not give you the grace to entertain with suitable friendlinesse, but suffered you to reject it, with this slighting, if not scornfull return, *that you would make no answer to the letter of an unknown person*, you have hereby obliged me to indeavour to engage you to vouchsafe me a better Answer to this printed Letter. Whereby I must pray you to take a review of a passage in the seventh page of your *Anticavalierisme*, which stareth the Composer of your late Pamphlet in the face with a wide open mouth in these words. *As for offering violence to the person of a King, or attempting to take away his life, we leave the prooffe of the lawfulnessse of this to those profound disputers the Jesuites, who stand engaged by the tenor of their professed Doctrine and Practice, either to make good the lawfulnessse thereof, or else to leave themselves and their Religion an abhorring and hissing unto the world: As for us who never travelled with any desire, or thoughts that way, but abhorre both mother and daughter, Doctrine and Practice together; we conceive it to be a just Prerogative of the Persons of Kings, IN WHAT CASE SOEVER, to be secure from the violence of men; and their lives to be as consecrated corne meet to be reaped and gathered onely by the hand of God himselfe. Davids conscience swote him, when he came but so neare the life of a King, as cutting off the lap of his garment;*

garment. Of which mind & judgment that you have beene ever since, and are still, if you shall *instantly with credible circumstances* declare your self so in Print, I shall think my selfe bound in charity to beleeve it, notwithstanding the great appearance of the contrary in the *face, and body* of your last published Pamphlet. But if you shall either faile to do this in *a due manner*, which I need not teach you, who know it much better then I, or shall but be *slack* in the performance thereof; I do here in that case pronounce you a self-condemned Heretique, unlesse you shall *presently* give me and the world such reasons for the change of your judgement in this point, as may satisfie me, and other rationally men, that the said Reasons are of sufficient importance to make such an alteration in you, and that there is a probability at least, that they were not knowne to you, or considered by you when you published your *Anti-cavalierisme*. Which it will be very hard for me to beleeve, if you shall produce no other then are common in the books of Jesuites, and are as commonly confuted in the books of all Protestant Writers of Controversies, whereunto you were not much more a stranger seven yeeres ago, then at this day, to which, for ought I know, you are the *first and only Minister of any Reformed Church*, that ever was of this, by your selfe stiled Jesuiticall, opinion. In which respect I shall hope that in the above-mentioned case, not onely all those of *your owne Congregation*, but all other of the *Independent way* in Old and New England, and in all other

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Countries (if there be any any where else) will appear against you in such a manner, as they are obliged by their owne principles. And that all those of that way in the Army, aswell Souldiers, as Officers of all degrees, who may reasonably be judged to have beene seduced by you, will lay hold on the opportunity of this discovery of you, to discharge you for their whether Pope, or Patron. And I thall yet further hope, that all the *Members of the Honourable House of Commons now sitting at Westminster* (in what capacity I am not wise enough to be able, if I were willing, to determine) will take the same rise, instead of going on in their proceedings against their and our Sovereigne Lord the King, to proceed against you, as the great New Light, by the observation of whose irregular motion, they also may perhaps have been led so wide out of the rode of their Loyalty. From which wilde wandring after you in untrodden paths, that will certainly end in their own destruction, I heartily wish that they would returne into the good old way of the Church of England, laid downe at large in the *Homilies of Rebellion*, before they be deserted by the Counties for which they serve, & by all loyal people of the Land. Whom with your self I do hereby exhort in the most serious manner to follow my example, in making (so far as it is lawfull for private men) as I here do, a most *solemne Declaration*, that I do from my soule abhorre and disclaime having any part, or giving any abetment to the proceedings of any, that have or may go about to Depose,

or take away the life of the King, which I do for the delivering of my owne soule from partaking in the guilt of so crying a sinne. And so in great longing for your Answer hereunto, I rest till then, and shall be glad if I may ever remaine

Your very loving friend,

Janu. 8. 1648.

Fra. Nethersole.

SIR, I do here avow my having written the Problemes, the strong motive to the passing of a generall Pardon, and Act of Oblivion; the other parcel of Problems, and the Parables reflecting upon the times, all printed after the resolution for a Personall treaty with the King; and I suppose sufficient to shew what justice there will be in taking away his Majesties life upon the charge of his having made war against his Parliament. In which respect I recommend them to your Perusal, conceiving that if you shall read them with attention, and a minde disposed to yeeld to reason, and without prejudging whatsoever you may meet with that you had not thought on before, you may peradventure find more cause to retract the maine scope of your whole Anticavalierism, then the above-mentioned passage thereof. And I shall not despaire that you may let me know you are of the same minde therein; though for a man to confesse himselfe convinced of an error he hath made publike, especially if his judgment have not been swayed by weight of reason, but over-ballanced with private interest, be one of the hardest Points of selfe-deniall. I shall not need now to tell you that I am also the Author of the Project for an equitable and lasting Peace, which you may please also to take the paines to reade, and then to judge whether the middle way therein traced between the two extreames, the Army have been engaged in, be not more just & prudent then either of them. I shall tell you how P. D. can stand for the first letters of my name in due time. I rest as before.

January 8. 1648.